

The
**Missionary
Helper**



PUBLISHED
MONTHLY
BY THE

FREE BAPTIST WOMANS MISSIONARY SOCIETY

☼ March, 1886 ☼

PROVIDENCE R.I.

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The Missionary Helper.

TERMS: Fifty cents per year, *in advance*, For ten or more copies, *one copy free*; no extra charge for postage.

Time: Subscriptions should begin either with January or July.

Suggestions: Please give your *exact* address in every letter. When requesting a change give both the *old* and the *new* address. Do not omit the *Mrs.* or *Miss*.

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PROVIDENCE, R. I.

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WOMAN'S * MISSIONARY * SOCIETY

VOL. IX.

MARCH, 1886.

No. 3.

THIS blessed gospel of ours! How it changes and lifts up! It is said that an African king not so very long ago, when he wished to show his skill in fire-arms, took some of his women to serve as targets. Two of Mtesa's daughters are members of the little mission church at Uganda, and spend a large portion of their time in religious instruction to the members of the royal harem.

THE attention of the Christian world has been turned to Burmah during its late struggles. The results of the war as they touch missions are important. Our Baptist friends must have prayed with trustful faith during the past year. The English control of this country, under Lord Dufferin, invites back the missionaries driven out, and opens wider doors to the gospel. May this land become yet more hallowed by the feet of those who shall walk in it, in the spirit of Harriet Newell and Ann Hazeltine Judson.

THE subscription list has become revised for the present year. To do this requires much pains-taking care, and if in the changes you have been making in it, dear agents, there has been failure to get things just right at first; remember

time cures many ills. If any one has had two copies do not send one back, but by means of it ask your neighbors to subscribe, and so send it round on a mission. Some holes have been made because the names have been dropped out of those who "do not care to take it longer," but now and then an "entirely new" order has come in. An exchange referring to subscriptions aptly says: "O, we societies are not half awake, merely stretching and yawning!"

In January the Woman's Board of Mission (Congregational) held its eighteenth annual meeting with the Beneficent Church in this city. There were present 174 delegates, several missionaries, and many visitors. This Board comprises the New England and Middle states, having twenty-three branches, embracing 1,600 auxiliaries in the 1,900 churches. It supports ninety-eight missionaries in different countries, twenty-seven boarding schools, 182 village schools, and 100 Bible readers. Its total receipts for the year were \$110,905.94, and for the second time in its history there was a falling off in the balance in the treasury.

This organization may well be said to comprise the intelligence, the social culture and consecration of this denomination. It has an honorable record, and its present is full of inspiration.

The Free Baptist is a valuable paper and has the spirit of progress in its columns. Those devoted to woman's mission work are especially helpful in increasing interest and inspiring courage. This magazine has most cordial sympathy with the work of the friends in the West, and invites contributions regarding it. We cannot have too much good denominational literature. Let this paper have the patronage it deserves. Address the Rev. A. A. Smith, Editor, Minneapolis, Minn.

"GIVE ye them to eat," said Christ to his disciples when the hungry multitudes were before him. Dismayed at the scanty store of five loaves and two fishes they nevertheless brought them to Christ, and wonderfully all were fed. There is a hungry multitude of which the Lord says to us, "Give them to eat." Shall we obediently bring what we have, our small gifts, if they seem so to us, our imperfect efforts, our feeble words, possibly our stammering tongues, and he will so much multiply them that the waiting ones will be satisfied?

THE reader's attention is called to the many suggestive articles in this number. "In Haste," though having appeared in the *Morning Star*, is worthy many readings. Let the children recite it in the mission concert. The "Great Need" has its call, not to be passed unheeded; the "Bible Reading" should touch our inner selves, and the letter of Bro. Manning has its word to each of us. Let the articles regarding Appropriations and the Literature Fund be carefully studied, and the note referring to packages for India considered. The Home Department is suggestive. Not another line can be pressed in regarding others.

These words, from one who signs himself a sympathizing pastor, are suggestive. Nothing is more hopeful and inspiring than success.

"I was so pleased with the letter from Miss Coombs in the last *HELPER* that I will not refrain from sending the request for more just like it. We want to hear more of what is being done, and then there will be less need of writing continually of what is not being done. More interest can be aroused in our mission by telling, cheerfully, of a few little things that have been accomplished than of several great things that ought to be accomplished.

"A pursuit of this policy will create new zeal for India and a greater interest in our missionary reading."

In Haste.

[BY MRS. V. G. RAMSEY.]

[Written on the fourth departure of Dr. Bachelor for India.]

A CRY comes over the waters —
 A wail of sorrow and pain —
 From the weary and fainting toilers,
 Who have cried so often in vain :

“ Help ! for the fields are laden,
 From the sowing of fifty years ;
 And the ripening grain will perish
 For which we have wrought with tears !

“ Our hands are so weak and weary !
 The harvest so precious and great !
 We call in the name of the Master,
 Oh, help, ere it be too late ! ”

Who hears ? Are the young men stirring —
 The young men, strong for the strife ?
 Do they haste in the dear Lord’s service
 To offer the bloom of life ?

Nay, the young men have beautiful gardens *
 Where the roses and lilies grow,
 Where the trees ’neath their fruit are bending ;
 They tell us they can not go.

Who hears ? Aye, the wayworn veteran,
 Who a moment had leaned on his shield,—
 He hears, and in haste he girdeth
 Himself anew for the field.

In haste ! There are loving children,
 There are brethren tender and true —
 Shall he leave with no farewell blessing,
 Nor pause to bid them adieu ?

Yes, in haste, for the call is pressing
 And the Master’s work must be done !
 He never may see his loved ones,
 Oh, never beneath the sun !

There are perils and hardships before him,
 And toil, and sorrow, and pain ;
 But in haste, and in silence, he goeth
 To work in the harvest again.

Alone ? Yes, alone we have sent him,
 Though the field is so needy and wide,
 He may fall at his task overweary,
 But the Master will stand at his side.

He will garner the sheaves he has gathered,
When the work of his life he lays down,
And the brow where the almond has blossomed,
Will glow with the conqueror's crown.

The Great Need.

[BY THE REV. THOMAS SPOONER.]

NOT only in our own, but in many other mission fields there is great need of men. Our own situation in this respect ought to be well known by this time. The earnest words of all our missionaries have been read, and it is to be hoped they will work out a solution to the problem now before us. The Rev. T. D. Christie, missionary in Marash, in a recent article in the *Missionary Herald*, bravely and forcibly says: "I had the honor of being one of the artillery men who helped to hold 'the Hornets Nest' at the battle of Shiloh for hours against the repeated charges of the best troops in the Southern army. We 'held on' till nearly all our officers, men, and horses were piled dead or wounded around our two guns — till, in fact, we had not men enough left to load and fire. Yet even then, the few survivors of us did not leave our post beside the bullet-bespattered cannon, until our own infantry, rising to their feet behind us, began to pour their withering fire into the very faces of the advancing foe. Pardon me for saying that I am again reminded of that situation as I look around upon the field of the Lord's battle here. You may be sure of one thing: Marash will not be abandoned, Adana will not be abandoned, Hadjin will not be abandoned. With the Lord's help we (the few survivors of us) shall stand at our posts here until we hear the tramp and the cheer of reënforcements coming up behind us or until we fall beside our guns. I leave you commanding generals to say which it shall be."

The dearth of men in our own mission field is not due to a lack of work on the part of our Foreign Mission Board. Very much has been done to find men for this work; and while no immediate fruits of their work are visible, such seed has been sown as will bear a bountiful harvest in the Lord's own time. The present need has been so deeply felt that, instead of waiting for men to offer themselves, calls

have been issued to them by the Board, with the prayer that that they might thus be helped to a favorable decision for this work. A few years ago, a state missionary was speaking to a congregation in one of our churches, and emphasized the fact that the Lord needs more men in the ministry, and he said to the young men before him: "If the Lord had his way, some of you instead of going into the mill, would be preaching the word of life." At midnight that night, the missionary was awakened by the young man in whose house he was staying, and the young man said, "The Lord shall have his way." Who knows how many other young men might be found for the Lord's work at home and abroad? Let the call go forth for men. Let Dr. Phillips carry it, as Dr. Bachelier has carried it to them personally by visiting them in their homes, in the schools, and in the colleges. One of our missionaries in a private letter writes: "We still survive here, but not on a very high mount of joy, — but we hope to climb higher. Better to go up than go down." When a missionary can say this in the midst of the present discouraging state of our mission, he deserves credit for his courage.

May the Lord so move upon us that men and money shall not long be wanting in India.

FARMINGTON, N. H.

Says an exchange: "The Hindus are again complaining about the poor quality of idols furnished them by the Birmingham manufacturers. It seems that these manufacturers have been producing such ugly styles of idols that even the most religious Hindu can't worship them with fervor. Moreover, they are made out of cross-grained, knotty wood, and are painted with cheap mineral paint, which in hot weather comes off when the devotees kiss them. The Hindu is very patient, but it does rile him when the paint of a high-priced god sticks to his lips."

No less than fifty-three distinct missionary agencies are at work in Africa at the present time. In South Africa there are 450 Protestant missionaries, ninety-two native ministers, 40,000 communicants, 250,000 under instruction.

Christless, Homeless.

[BY MISS ELLA EVANS.]

IN a recent address Dr. Phillips gave an outline of the domestic life in India. He prefaced his description by saying, "There are no *homes* in India." If we accept the poet's definition that

"Home is where the heart is,
Where'er its loved ones dwell,"

then we can but admit the doctor's statement. Four desolate walls do not make a home, and this is all India can claim in that direction. What a picture! A land with no Christ, no homes!

And we may safely add that there are no women in India. Females there are, but none grown into the bloom of strong, self-reliant, pure womanhood. But rather a company of slaves whose existence is worthless, save as it may serve the selfish purposes and caprice of man. Beings who are believed to have no souls, and who need no more care and attention than the beasts of the field. Our souls cry unto God in behalf of these blinded minds and hearts, and we are almost led to say, "O Lord, why is it thus!" But since the facts exist, it is ours to consider them and determine our duty.

Shall we sit down by our happy firesides and thank God that we are more favored? Shall we gather about our family altars and pray for these souls, and then rise to feel that our duty is done? No, dear sisters, twice no. It is well to give praise; it is well to pray, but this alone does not fulfill our commission. We are to go into all the world. If not in person, then by our offerings that will take our representative there. While God was leading the children of Israel through the wilderness he fed them with manna from heaven. But when he had brought them out into the promised land, they ate of the fruit of Canaan. Had the Israelites refused to till the soil that God had watered, they might have prayed for food until starvation faced them, yet the manna would not have been given, for God does not do for man that which he can do for himself. Now we claim to have been led through the wilderness of sin out into the valley of blessing; and if we would reap we must sow.

We claim a field over in India as ours. God has opened the way for our labor; the ground has been watered, and is fallow, waiting for the Seed of Truth. Three and a half millions of souls are looking unto *us* for the Bread of Life.

How are we sowing? According thereunto shall be our harvest. How are we feeding these hungry souls? Unto God must we render our account.

What can we do? Let us consider what we as a band of christian women *might* do. In our denomination we claim a constituency of at least eighty thousand. Probably sixty per cent of this number are women, yet for the present purpose say fifty per cent. Now, then, here are 40,000 women who enjoy the full light and liberty of the Gospel, and who profess to be the disciples of Him who hath taught us to love our neighbors as ourselves. Now, how many of this number are daily praying that God will prosper our work and workers in India? And how many are *giving* of their substance to send somebody over there to carry on the work? If we are to call our answers from the condition of the field and of the treasury, we can but feel that few, very few, are either praying or giving. But if each one of this 40,000 women were to give one penny each week for the work in the foreign field, the gatherings of one year would put \$20,000 into the treasury to be sent over the water, carrying the light and liberty of the Gospel. Can any one of our sisters claim to have too little of this world's goods to be able to give one penny each week? No, no. But why do they not give it? God has bidden us to bring *tithes* of all we possess into His storehouse, and still shall we withhold the MITE? Sisters, open your hearts before God; let Him search them, and He will so empty you of self that you will find yourselves amply able to give at least the fifty cents a year of the means He has entrusted to you.

And what a vast amount of good this offering would do over there; and what a blessing it would bring to your own souls. Send it sisters, and break the wave of superstition that still surges over that dark land. Send it that the scales may fall from the eyes of those blinded women, and that the day of home life may dawn upon that homeless land. Send it that it may carry to them Christ, in whom we live, and to whom we owe — our all.

PROVIDENCE, R. I.

"Heroines of the Mission Field."

[BY MRS. ARTHUR GIVEN.]

LONG ago, I heard the story of a young girl who sang :

"Through floods and flames, if Jesus lead,
I'll follow where he goes."

and as she sung, she thought of the harvest white for the reaper's hand in far-away India. Could Jesus lead *there*? That way was all untrodden. Did Jesus call *her*? A few Christian ears had just caught the meaning of the faint cry coming over the distant waters, and of the command "Go ye into *all the world* and preach the gospel," but no one had gone from our shores to carry salvation to the heathen. This young girl shut her ears to scoffs and entreaties and with the "Torch of Truth in her hand, led the way down into a valley of darkness, through which many have followed." And then, the story ran, that she who left home and friends to labor for God in a heathen land had *died* ere her feet had scarce pressed the soil; before the willing hands had bound the first sheaf! Oh! the sad ending! No wonder she cried, "Why!" and could only bow her head to the coming storm. Was it all a mistake? Was the consecrated young life wasted? "What righteous cause shall suffer harm if He its part hath taken?"

The other day, I heard this: a godless sailor cast away on the Isle of France was wandering about there in an old graveyard, interested in noticing the curious French and Spanish inscriptions on the mouldering stones. By and by his eye catches the magic initials "*U. S. A.*," and eagerly pushing up the clustering vines, he reads "Harriet Newell, Haverhill, Mass., U. S. A., aged 19." Ah! the thought of that young girl dying in that lonely place for Jesus' sake!

That silent grave in the far off eastern sea, over which the winds of more than fifty years had heedlessly played, touched the dead soul of New England's son and godly purposes sprang to life. And to-day, in Harriet Newell's own land her lonely grave is speaking in the powerful voice of the sailor-preacher whose vigorous hands are binding sheaves for the Master's harvest home.

Harriet Atwood was born in Haverhill, Mass., on the 10th of October, 1793. Pious parents early taught her to revere

the Bible and to pray; but in early youth she attended schools where dancing was taught and became extremely fond of the amusement. She soon found, after an evening spent in the dancing room, that prayer and meditation were dull and tedious exercises, and concluded to give them up. Closing her Bible she let it gather dust upon the shelf and gave herself to pleasure. When thirteen years of age Miss Atwood entered upon a course of study at Bradford (Mass.) Academy, and there gave her heart to God. But, neglecting to take upon herself church obligations, and believing dancing and novel-reading compatible with religious life, the snares of worldly pleasure again entangled her.

But heart-sick and hungering for righteousness, she could not long go astray, and in June, 1809, she anew consecrated herself, her hopes, her life to Christ. Filled with a desire to do good, she cried "Lord, what wilt thou have me to do?" and heard the response, "Go work in my vineyard."

The American Board for Foreign Missions had just been organized, and Newell and Judson were soon to be the first to sail from America as missionaries of the Gospel. Samuel Newell invited Miss Atwood to accompany him as his co-laborer and companion. For a time the conflict was great, but at the foot of the cross her decision was made to cast in her lot with the "dark browed daughters of India."

What this decision cost Harriet Newell it is impossible for us to estimate. The path was all untrod — the cause of missions was in its infancy and subject to suspicion and contempt. Her resolution was assailed by tears of love and the scorn of the world. But having put her hand to the plow, to the day of her death she never looked back.

On the 19th of February, 1812, a cold, severe day, the brig "Caravan" sailed out of Salem harbor having on board Mr. and Mrs. Judson and Mr. and Mrs. Newell, bound for India. What faith was there! what self-abnegation! And yet with what glory have the years hallowed that scene! Ah! how little dreamed those humble followers of Christ going down to the water's edge unattended and uncheered by the world or the church, that high among the lofty deeds of earth's heroes that act will ever shine with an increasing lustre. They arrived at Calcutta on the 17th of June and were immediately invited to the English mission station at Serampore. But they were soon ordered by the

government to leave the country, and after much parleying obtained permission to live on the Isle of France. The passage thither was attended with sorrow of mind and distress of body, and on the 30th of November, less than a year from the time she left home, Mrs. Newell passed to the Land of the Blest.

One has well said, "Harriet Newell was the great proto-martyr of American missions. Her memory belongs not to the body of men who sent her forth, not to any denomination, but to the church, to the cause of missions. Her work was short, but she fell, cheering by her words and by her high example the missionary of all coming time." Never, till the harvest is all in, till the accounts are all balanced, can Harriet Newell's influence be fully estimated.

AUBURN, R. I.

Bible Reading.

[BY MRS. A. C. HAYES.]

WE will open our Bibles to John xvii.,—a familiar, choice, and sacred place to us all. For want of space the Scripture words are not given here in full, so do let each one come with open book while we read together only a few verses of this precious prayer. The eye glances across to the twentieth verse—our admission from the dear Master himself—into the closet, as it were, with Him, where, so thoughtfully and kindly, He recognizes us, each, among those for whom he prays. Returning now to the first verses, with loving awe let us look at Him. What gracious and patient calmness!—at such a time of apparent defeat and disgrace and terrible suffering at hand. "Father, the hour is come," he says. Observe the filial feeling, and the double thought for his Father's honor, and for His little flock. He knew well their faults, they were much like us, knew one of them would right away shamefully deny Him, and all would show themselves miserable friends; and yet what loving thoughtfulness of them in this last hour! like a mother for her children. How charitable toward their faults he must be, and how appreciative of the good in them, to be able to say to the Father even then, "I am glorified in them!"

Is it not good for us to *look* at *Him* in this chapter?

And do let us, dear friends, habituate ourselves to looking at *Him* always behind His words. We want to know Him better, for see what He says in the third verse. The knowledge of Him and the Father is the very life of our souls—and we come best to know the Father in Him. Think of it! by as much as we know Him, his own spirit becomes ours also, and by just so much we shall live Christly lives. By just so much we shall sympathize with Him and understand Him in His teachings and in these petitions, and by so much these will be fulfilled in us. We want Him to be able to say of us to the Father (for “He ever liveth to make intercession for us”) in a far larger sense than as yet has been true, “I am glorified in them.” The eleven, when they came to understand Him better, after the resurrection, and after they were all filled with the Holy Spirit—which is as free to us as to them—glorified Him as they were utterly incapable of doing when this prayer was offered. If we go forward in honoring Him, it must be by the same means that led them forward. If we continue as they were once, but did not continue to be, “fools and slow of heart to believe,” we shall not be approaching the fulfillment of what His love craves for us in the 13th verse: “That they might have my joy fulfilled in themselves.” And what was his joy in this world? to do the will of Him that sent Him,—We know what that will was. Here we will begin next time.

LEWISTON, ME.

Subjects for Missionary Meetings.

[BY MISS L. A. DEMERITTE.]

It was our good fortune to attend, quite recently, a district convention of the Woman's Foreign Missionary Society of the Methodist Episcopal Church. It was entertained by a young ladies' auxiliary connected with a Methodist church, the pastor's wife being the corresponding secretary of the district. The programme had some new and attractive features. In answer to our question whether the Methodist woman's missionary meetings generally furnish such a variety of subjects, the secretary told us that the plan was her own. But the exercises proved so very inter-

esting to the large audience of ladies who listened, that we wish to call the attention of our own auxiliaries to them.

The convention continued through a day and evening — the latter being under the direction of the young ladies of the auxiliary. The morning exercises consisted of reports by officers from the different societies in the district — short but interesting — and a paper on “The Model Corresponding Secretary.” The author urged that a secretary should be well informed concerning missionary matters in general, and for this purpose should supply herself with all kinds of helps, and also should rapidly circulate all leaflets sent to her for distribution.

The afternoon meeting was opened by the discussion of the general topic; “Woman’s Place in Civilization,” discussed by essays as follows: “Woman in the Past”; “In the Present”; 1. “In Business and Professions”; 2. “As a Reformer”; 3. “In Mission Work.” Another on “Temperance Work,” was assigned to a lady who was not present. A paper on “The Model Woman of the Future,” which appeared in the programme of the afternoon exercises, was read in the evening.

These papers were well written, and emphasized the growing need of woman’s influence to work in the world outside the home from which she has been so long excluded. The tendency of such meetings must be to increase one’s faith in the future possibilities of woman, to strengthen one’s purpose to do their own particular work *well*, and to arouse in women who have never thought it possible for them to be of any use in the world, a holy ambition to do something for others. Either or all these results will help to strengthen and develop the missionary work.

So, can we not increase the interest in our local missionary meetings — regular and public — and in our woman’s meetings in connection with quarterly meetings, by discussing various subjects related to woman’s work and development as opportunity may occur? Let us not forget that we must receive if we would give, that we must become strong, self-reliant, and spiritual women if we would be truly helpful to others. We welcome our new department in the *HELPER*, as an aid in this direction.

DOVER, N. H.

Shall They Wear Crowns?

OF the 1,000,000,000 that remain to be brought to Christ, at least one-half are women. Depending for the knowledge of God upon the Protestant women of America are 250,000,000 of this number. It has been said that "every Christian woman in the United States has assigned to her whether she will take the responsibility or not, the conversion of 200 heathen women.

If this is so — and we have no reason to doubt the computation — what a congregation we have here by proxy to-day? If each of us were surrounded by her own group of two hundred heathen women, gazing wistfully into our eyes, hanging upon our lips, showing us their bitter sorrows and cruel wrongs, how would our hearts be stirred within us! Two hundred for you — for you! Two hundred for me! They would differ in color and nationality, but all alike would come with bleeding women's hearts, restless and unsatisfied without God. Sisters, what could we do with this crowd? Would they not haunt our dreams until we could not sleep? Would we not pray day and night for them, and make sacrifices for them? Would they not be our sisters in an entirely new and vivid sense? Would not the question, "Shall they wear crowns?" ring in our ears continually? For they may wear crowns. Christ wore a crown of thorns that they might wear a crown of glory. But are not the crowns to come through us? Has not God chosen us to tell them the wonderful story of His love? If he did not know we needed the work, would He have given it to us? What if we are indifferent, reluctant, doubting? Can we keep our own crowns thus? Will not their fine gold become dim?

The thought of how little we can do overwhelms us. But Faith sets her eyes on Christ and her hand on the Bible. She feels it stir beneath her touch with the pulses of a thousand uplifting texts, which bear her up as wings do eagles. God has commanded, "Go ye." He has promised the heathen shall be given His Son as an inheritance. It shall be done. But as yet there is but one missionary to every half-million heathen.

Are the needs and efforts commensurate? One-half American church members give nothing at all to foreign missions, while nine-tenths of all contributions are given by

one-tenth of the church membership. Presbyterians give \$1.95 per member for home and foreign missions; Congregationalists, \$3.95; Episcopalians, \$1.57; Northern Baptists, .94, and Methodists, .30. The total gifts of the Christian world to benevolence is two cents a member. Is this according to the need, and according to that we have received. — *Selected.*

Doubling the Mission Dollar.



WAS a thoughtful child that
 was seen one day
 To turn from her toys and her
 careless play
 With a questioning glance of
 sad surprise
 And a far-away look in her
 dark brown eyes;
 For something so strange she
 had heard them say,—
 Those older ones, talking that
 summer day,—
 They thought she had come for
 a fond caress,
 Nor dreamed they their meaning the child
 could guess.
 She listened while shadows came down
 apace,
 Then crept to her treasures with earnest
 face,
 And there in the twilight she told it all
 To one little hearer — her patient doll;
 "Why, Fanny, my dolly, across the sea
 Are millions who never will Christians be
 Till somebody tells them of Jesus' love,
 And how they may go to the home above.
 "And I heard them say that to lands afar
 A packet is going — the 'Morning Star'—
 To carry the Gospel! I believe they said,
 'If the people to giving are only led.'
 Now I have a dime that I meant for you,
 To buy you, my dolly, a ribbon blue,
 But perhaps it will help them sail the ship;
 We'll give it!" she said, with quivering lip.
 The mother bent low at the evening prayer

O'er the form of her darling kneeling there,
 And lovingly stroking the curly head,
 She noted the words that were softly said,
 "Dear Jesus, my dolly and I are glad
 To keep the poor heathen from being bad,
 And sometime we'll help them, perhaps,
 again;
 I hope you will bless them, O Lord,
 Amen."
 And then in the starlight a silence deep
 Betokened the coming of quiet sleep,
 But the head on the pillow turned once
 more,
 A puzzled expression the child-face wore,
 "I want to know, mamma, what 'twas I
 heard,
 The meaning of sacrifice — that's the
 word."
 She answered, "My child, I'll explain to
 you,—
 Your sacrifice, dear, is the ribbon blue."
 She had given to send to those afar
 The wonderful light of the "Morning
 Star;"
 And into her soul shall His presence shine,
 To beckon her on to the life Divine;
 And so in her girlhood's sunniest hour
 She yielded her heart to the Spirit's power,
 And she kept her desire of greatest worth
 To "carry the gospel" to all the earth.
 And out into maidenhood's hopes and
 fears,
 Far out in the whirl of the rushing years,
 She remembered the lesson learned that
 day

In the magical hour of childish play.
The dime to a dollar had now increased,
The blessing of giving had never ceased,
Her sacrifice often took shape anew
In the same old guise of the ribbon blue.

For Europe and Asia her pleadings rise,
For Africa, too, with her burning skies,
For sin-enslaved souls in isles of the sea,
That Jesus' atonement might make them free.

'Twas very surprising and sad indeed
That she had forgotten her country's need,
That over in Southland and prairies vast
Her eye in its searchings had blindly passed;

And then into retrospect, one by one,
Came duties neglected and work undone;
The voice of Conscience seemed close by
her side,

"Your dollar for missions you must divide."

And many another, by impulse stirred,
Sprang up at the sound of the whispered word,

And dollars divided went o'er the sea
And out through our country so broad and free.

But what of their mission? 'Twas half complete,
Though harvests were gathered both rich and sweet,
Yet came not their fullness, and white fields wait

The work of the reapers so grand and great.
And back o'er the ocean this message came,—

Send more for your love of the Saviour's name;

And up from the Southland and prairies vast,

Send more lest the day of hope be past.

And she who remembered the days of yore—

The mother's fond counsel she knows no more—

Again in the starlight and silence deep
Forgetteth her care in a quiet sleep.

A presence whose coming the child had blest

Brings now in her dreaming a peaceful rest;

The problem whose study seemed all in vain

Grows simple and clear in the resting brain.
"You asked me, my darling, one summer day,

When you had grown weary with childish play,

What sacrifice meant, and now by your side
I come to make plainer the word 'divide';
The promptings of conscience were right and good,

'Twould all have been well had you understood,

She bade you go forth on a mission wide,
And double your dollar, — 'twas not divide."

The story is simple, and still I see
The lesson which surely is meant for me,
And I am so thankful that I may hear
The calls for assistance that reach my ear;
I ask of my conscience to guide me right,
The answer makes duty a pathway bright,
While sinners afar from their Saviour roam,
Not less for the Foreign; — as much for Home.

For millions of strangers have reached our shores,

For them in their darkness the heart implores,

The dusky-faced tribes on our Western slopes

Are compassed in faith by our Christian hopes;

Those ransomed from bondage are clearly heard,

"Send us in your pity the saving Word;"
And so by this precept we must abide,—

'Tis double your dollars, and not divide.

— *Selected.*

"WORK is wholesome, and there is plenty of it for every one; it keeps us from *ennui* and mischief, is good for health and spirits, and gives us a sense of power and independence better than money or fashion."

Correspondence.

[FROM THE REV. J. S. MANNING.]

OUR CAIRO MISSION.

DEAR MRS. BREWSTER: After an absence of many months, I am home again, thankful for the health and strength given me to toil in the mission work. Through all the heat and hard labor my health has been good, and I feel that God has greatly blessed my labor.

I am thankful for the *HELPER*. It has been a source of much comfort and encouragement to Mrs. Manning, and she prizes it very highly. I have been reading them through since I came home, and it seems like a visit to India, and as we mingle with the missionaries, teachers, and scholars, and look out upon the whitened fields already for the harvest, we inquire for the reapers.

The most prominent, and perhaps the most important item is the call for more laborers, expressed in all the numbers. Send out the toilers. Somebody, no doubt, has got the Lord's money, and may be, are refusing to admit his claim for surety. God would not undertake a work of such magnitude as the conversion of India without having the means to accomplish it. But it seems to me India is not the only land where souls are perishing for lack of Christian laborers, and I think I can appreciate the feelings of those earnest workers as they look upon the whitened fields and realize that with all their devoted labor and sacrifice they can only help.

In our own land there are those who are almost as ignorant of the conditions of salvation as the heathen in those far off lands. It is true they do not worship gods that their own hands have made, but they worship one that their perverted imagination has created, one that ignores the higher life of Christian morality. And our Society has given me five states as my field of operation. It is true I am not alone; other denominations are working in the same field.

Sometimes I feel deprived of the sympathy of my own people, and I wonder why the Cairo mission is so seldom mentioned as being a member of the mission family. It

certainly needs not only sympathy, but money with which to advance its interests. It is of importance, and I am not worthy of the confidence which would presume to think I can care for all this work myself. May grace and wisdom be given to us to do well by all the work and fields which God's Providence assigns us as a people.

Pardon me for this intrusion. We will work and wait in faith and hope.

HILLSDALE, MICH.

Explanations and Appropriations.

By direction of the Board we have prepared a list in part of our appropriations, which appears in this issue of the *HELPER* for the first time. Necessary delays make it impossible for us to complete it at the present time. It is to be a standing list, and will be corrected as changes may occur.

Our by-laws require that all membership money of local societies, auxiliary to the Free Baptist Woman's Missionary Society, shall be sent to its treasurer. So, while we hope the members of these societies will do all they can for other benevolent work of the denomination, yet, from the nature of the case, it should be done independent of membership fees. For this reason when appeals are made to auxiliaries for contributions of money, it will be well to consult this list in order that they may know whether the object for which they are asked to give is a part of the work of the Woman's Society or not, and to act accordingly. We are very sure from the nature of letters received from different auxiliaries, that many times money has been given by them in answer to special appeals, for objects not connected with our work, when they supposed they were giving to it. We hope this list may overcome this difficulty.

We wish to call the attention of all contributors to the work of the society, to the miscellaneous item — General Work. This includes rentals, printing reports, and the payment of all bills for other appropriations which are not met by special gifts. This department and the salary of Mrs. Lightner, the appropriation for the school work at Harper's Ferry and the western department need more at-

tention. Cannot each auxiliary which is doing nothing for home missionary work, by increasing their donations give to this work during the present year? In view of increased appropriations it is very needful that *all* our auxiliaries should give more, and we are looking for a large increase in the *number* of them.

One of our active members has recently said, "I feel an inspiration in the work"; and as we see how much more might be done, how much more Providence may soon reveal that, in some way, we must do, we can but pray this "new inspiration" may be felt all along the line. *Let us go forward* and enter into possession of the promised land,—a land full of rich blessings to us and to all for whom we labor.

FOREIGN MISSIONS.

Salary of Miss Ida Phillips, in shares of \$5.00 each.

"	"	Miss Mary Bachelor.	4.00	"
"	"	Miss L. Coombs.	1.00	"

Teachers at Balasore, 5; Miss I. Phillips, Balasore, India.

" " Midnapore, 4; Miss L. Coombs, Midnapore, India.

" " Bhimpore, 3; Mrs. J. E. Burkholder, Midnapore, India.

HOME MISSIONS.

Salary of Mrs. L. Brackett Lightner.

Appropriation for School Work at Harper's Ferry.
Western Department.

MISCELLANEOUS.

General Work.

Notes. From the foregoing list auxiliaries and individuals may select special work. Our greatest need, however, is for the Home Mission and General Work departments. If teachers are desired please write to me of the above missionaries, who will assign them as they may be wanted. If at any time any auxiliary wishes to give up the support of a teacher for some other department of work, the missionary with whom the teacher is located should be notified at once, and any change in teachers will be reported by the missionaries. In sending money to the treasurer specify *definitely* to whom it is to be credited and for what it is intended.

By order of the Board, TREASURER.

A Literature Fund.

No one at all familiar with the facts will question for a moment the importance and value of missionary literature. Its need is even more apparent. The different missionary societies have sought to meet this need in various ways. The magazine and paper have become with most, or all of them, an established fact. There cannot be estimated what has been accomplished by them, in giving intelligent thought and help in forming correct opinions regarding the subject of missions, and our duty toward the non-Christianized world.

These publications have been educators in the homes. Testimony comes now and then of their influence. Says a good Christian mother: "I well remember the early impressions of the *Missionary Record*, a magazine which came to me in my father's home. It laid the foundation of a Christian life from which spring all the tributaries of every department of Christian work as it relates to my life."

Beside the magazine and paper are books of missionary biography, experience, and reminiscence which hold an important place. But there is another form of literature which is exceedingly valuable, namely, the leaflet and the tract. Thousands, and we may say millions, of pages of literature in this form are circulated by the different organizations. The work of the friends of temperance and reform in this direction is familiar. Our Methodist sisters report last year the printing of 1,794,000 pages of leaflets which included forty different varieties, of which thirty were new subjects. Our Presbyterian, Baptist, and Congregationalist friends are active in this way, each having their list, embracing many gems of thought. Our interest keeps pace with our intelligence and both must have food and stimulus. These little messengers dropped into the envelope, or judiciously circulated, quicken thought, stir to action, and nerve to duty.

The money given for India and mission work is held sacred for those purposes. For want of capital our own literature is limited. Something has been done but nothing compared with the need, and I wish I might say the demand. The want of means with which to print and circulate leaflets is as great as the need of them; our magazine needs to be better established, and the publishing of books upon which the Board has just entered needs a working

capital. At the last session of the Board it was voted to establish a Literature Fund, and friends are cordially invited to contribute with the confidence that here is a way to "sow dimes which shall reap dollars."

The vote says: "That in raising this fund women be invited to give to it on condition that only the interest be used, or to give to it without any conditions, as they may deem best." It is hoped that there will be an immediate and generous response. No person can give to a better object in her will if she has means to divide, while the gathering together of the littles will help to make a large amount. Let the dollars and the dimes come in.

Contributions are to be sent to Miss Ida Gardner, Slatersville, R. I., who will also receive orders for leaflets and blanks. Please notice the blank slip which accompanies this article, enclosed in your copy of this magazine.

—Mrs. Brewster, by request of Pub Com.

Packages for India.

SEVERAL packages arrived in Boston after Dr. Bacher sailed. Others no doubt will be glad to send if there is an opportunity. If the friends are willing to prepay the freight I will about the middle of March forward what shall have accumulated. They will need to send me at least fifty cents per cubic foot. Please send all packages so marked as to indicate who sent them and to whom they are to be sent, to 457 Shawmut Avenue, Boston, and *direct all communications to the undersigned*. Please use good judgment in regard to what you send, and give me a list in general terms of the contents and the value of each box or parcel. I will purchase articles in Boston if it is desired.

ARTHUR GIVEN, Auburn, R. I.

The Directors of the National Bible Society for Sootland have under consideration the practicability of raising a special fund to enable them to maintain and extend the Society's work in China, Japan, Corea, Burmah and India. The demand for the Bible in Japan is increasing, the applications made to the Society's agents for the Japanese Pocket Testament being more numerous than can be met.—*Illustrated Missionary News*.

Mrs. Pickett's Missionary-Box.—Continued.**BENEFITS AT A CENT APIECE.**

An' that night our new boarder he picked up the magazine, an' said :

“ ‘ Why, what's this? ’ ”

“ ‘ An' I said, quite pleased, before I thought, ‘ That's the magazine that my niece, Mary Pickett, she's subscribed to for me, bein' I'm so interested in missions. ’ ”

“ ‘ My mother used to take it, ’ says he. He was a young man, not more 'n a boy, an' homesick, I guess. ‘ I'd like to look to look it over, if you don't mind, ’ he says. ‘ It looks like home. ’ So I was so pleased to hear him say that, for the boarders they don't most generally say much, except to find fault, that when I went out in the dinin'-room, I jest put another cent in for the magazine itself, and part for what he'd said, an' part for what I'd been readin' out of it that afternoon ; an' while I was droppin' of it in, Mary she come up saying :

“ ‘ You dear old inconsistent thing ! ’ An' then I knew she'd heard what I'd said in the parlor.

“ ‘ Well, I went on that way for quite a while, an' it come to be a regular thing that a cent would get in there every time I heard about the meetin'. I thought Mary would 'a' died laughin' the time I put one in because I warn't born a cannibal, an' one day—I'll never forget that day, Mis' Malcolm—she was a tellin' me about Turkey, an' she told how some missionaries heard a little girl sayin' how the smallest thing in all the world warn't any smaller than the joy of her father when she was born. Them words went right through me. I was standin' over the i'nin'-board, an' Mary was opposite to me, but all of a sudden, instead of her, I seemed to see my husband's face that had been dead ten years, an' him a leanin' down over our little baby, that only lived two weeks, the only one I ever had. Seemed to me I couldn't get over it, when that baby died. An' I seemed to see my husband smilin' down at it, an' it lyin' there, all soft an' white—she was a white little baby, such a pretty baby ! — an' before I knew it, I was dropping tears all over the starched clothes, an' I turned round an' went an' put another cent in that box, for the look on my husband's face when he

held her that time, an' Mary she see somethin' was the matter, I guess, for she walked off an' never asked no questions. But all the rest of the day I kep' seein' that little face before me, an' thinkin' how I'd had her for my own, an' how I knew she was in glory — I'd only felt it hard that I couldn't keep her before that — an' before I went to bed I went out in the dinin'-room, an' I put in a little bright five-cent piece for my baby, because I couldn't bear to count her jest like everythin' else, an' I found myself cryin' because I hadn't enough money jest then to spare anythin' bigger. I suppose it was from thinkin' about her so much that that night I dreamed about mother. I could see her as plain, an' father with her, and we was back on the old farm, an' while I was kissin' of 'em both, I heard some one sayin', 'As one whom his mother comforteth.' An' I woke up, an' I was sayin', 'O Lord, I am a wicked, ungrateful woman!'

"Mis' Malcolm, I don't suppose you could understand — you that's a minister wife' an' thankful to the Lord in' course — what I thought that night. I laid awake, thinkin' an' cryin', an' yet not sorry, for half the night, I kep' thinkin' of all the things the Lord had ever done for me, an' the more I thought of mother an' the old home, the softer my heart seemed to grow, an' I jest prayed with all my might an' main, an' that there box weighed on my mind like lead, 'A cent apiece!' I kep' sayin', 'a cent apiece for all his benefits!' Why, they come over me that night while I laid there prayin', till they was like crowds and crowds of angels all round me. In the mornin' I went up to the box, feelin' meaner than dirt, an' put in a cent for mother an' a cent for father, an' one for the old farm, an' the rose-bush in front of my window, an' for my little pet lamb that made me so happy when I was a girl, an' for heaps of other things that I'd been forgettin' in them hard times. An' when I couldn't spare no more, I went to work an' do believe I was a different woman after that. For there was the verses in the Bible that I used to get up early to read mornin's, an' there was the love of God, that I'd never rightly understood, an' there was church, that I couldn't bear to miss now, an' there was the daily bread, that I'd never thought of bein' thankful for till that night, when I found out how much I'd had in my life, an' begun to look about me for what I had now. An' so it went on, till the box grew heavier an' heavier, an' before the day come for it to be opened, three months from the time I'd had it, it was

all full, an' I stuck in one cent into the slit at the top, an' said :

“ ‘ That’s for you, Mary Pickett, for if ever I had a benefit from the Lord, you’r one !’ An’ Mary she cried when I said it.

“ So when the day come, I said I was goin’ too, an’ I left the i’nin’, an’ we off together, an’ there was singin’ an’ everythin’, jest as there always is, only it was all new to me, an’ every one seemed as glad to see me as if I’d been as rich as any of ’em, an’ at last it come time to open our boxes. An I brought mine, I says, ‘ Mis’ Stapelton,’ I says, ‘ if ever there was a mean feelin’ woman come to missionary meetin’ I’m the one, for I’ve ben keepin’ count of my mercies at a cent apiece,’ I says. It’s all cents in there, ’cept one five-cent piece, that means somethin’ special to me. An’ I wouldn’t let myself put in more,’ I says, beginnin’ to cry, for when I begun to find out what I had to be thankful for, I says to myself, ‘ Mean you’d ought to feel, an’ mean you shall feel ! You’ll jest finish this here box the way you begun !’ An’ here ’tis,’ I says, ‘ an’ every cent is one of the Lord’s mercies. So I set down cryin’ like a baby, an’ Mis’ Stapelton she begun to count with the tears a-runnin’ down her own cheeks, an’ before she got through we were all cryin’ together, for there was three hundred an’ fifty blessed cents in that box, not countin’ the little five-cent piece, that nobody knew what it meant.

“ ‘ An’ now,’ says I, ‘ for mercy’s sake, give me another box, but don’t let it have that motto on it, for I believe it’ll break my heart !’

“ So they gave me this one, with ‘ The love of Christ constraineth us,’ an’ Mis’ Barnes, that was the minister’s wife then, she prayed for us all about havin’ thankful hearts, an’ lovin’ the Lord for what he’s done for us, an’ I went home with the new box, that’s standin’ there on the shelf, an’ life’s ben a different thing to me sence that day, Mis’ Malcolm, my dear, an’ that’s why that missionary box is worth its weight in gold.” — *Advocate and Guardian*.

Dr. TUNIER, of France, wrote that sixty per cent. of all idiots and inebriates in Europe came from drunken ancestors. Dr. Michet claimed that on the continent a much larger proportion of insane and defective classes came from inebriate parents. — *Journal Heredity*.

Home Department.

Content.

[BY HOPESTILL FARNHAM.]



BROOK sings low, through mead and green retreat,
Nor strives nor frets, but simply holds and weaves
God's sky and sunshine; or by margin leaves
Soft shadows — waymarks cool in summer heat;
Nor seaward hastes, so turbulent and fleet
It loses wayside beauty. Starlight cleaves
The darkening stream which, day or night,
receives
All heaven it can, in pool and shallows sweet.

No present joys are lost by calm content,
In restless striving after future days;
Takes all of God's fair sunshine, as 'tis sent,
And gives it out to gladden gloomy ways,
While fevered hearts its tender shadows know:
The calmest depths, unconscious, rare heights show.

Aims.

[BY MRS. L. DEXTER.]

"KNOWLEDGE, in truth, is the great sun in the firmament. Life and power are scattered in all its beams," are the words of Daniel Webster.

"Know Thyself," said Solon of Athens. We question, if Greece with all her eloquence, ever uttered words that would so lift humanity Godward, if heeded, as this injunction.

To know self so as to wisely meet the necessities of our physical, mental and spiritual being, this trinity of humanity, is a matter worthy of the most thoughtful consideration. It is the aim of this department to help to obtain a better knowledge of self by the careful study of the laws of life and proper culture of all our God-given powers. It should be our purpose to so improve the divinely given trust, that it will yield the largest possible dividends. Failing to

do this, how fearful will be the account of our stewardship! As the manufacturer finds a thorough knowledge of the various departments of his business essential to true prosperity, so, to insure success in this grandest department of God's handiwork, a correct understanding of the laws which govern our being is indispensable.

Our physical growth and strength are subject to the wise observance of the simple laws of health. The air we breathe, the food we eat, the clothes we wear, and our style of dress, are daily adding new strength and beauty, or detracting therefrom. Disobedience by our first parents brought weakness and suffering to our three-fold self, and disobedience to-day brings no less a penalty.

Obedience to the laws of health insures increased power to body, mind, and soul.

As a plain, simple diet (as with the Hebrew captives) gives greater strength and beauty to both mind and body, so healthful reading adds new vigor to the mental power. Likewise we are spiritually strengthened and fitted for more earnest labor by the study of God's word and the coming in close contact with the divine.

"No woman can really win in the world's thickening battle, who is not, first of all, obedient to the decalogue of natural law, written in our members," says Frances Willard, in *The Chautauqua*. Let us carefully study this decalogue, given below, the most of which, she says, she learned from "Old Father Penalty, the severest of all pedagogues:"

1. "Let the dress be such as will impose no ligature upon any part of the body, nor in anywise restrict the freedom, naturalness, and perfect equilibrium of all its members. Let it be equally distributed over the entire body, without excrescences or furbelows, and carefully adapted to the season.

2. "Let the functions of digestion be normally maintained by the simplest foods, into which enter the elements of nutrition suited to the season, and by a careful, physiological study of the conditions of their healthful maintenance.

3. "Let the only drink be water and milk.

4. "Let a sponge bath in cold water be a daily means of grace,

5. "Let God's pure, fresh air have full access to your room, especially at night.

6. "Let exercise in the open air be your daily habit, and cultivate athletic sports.

7. "Let brain work be dispensed with after ten, and insist on eight hours' sleep in twenty-four.

8. "Remember the Sabbath day and keep it holy. In the six days thou shalt labor, but in them do all thy work. If the Sabbath is necessarily a day of brain work as to public speakers, and to Sunday School teachers, take one day in seven for rest or recreation, as the surest means to a useful life and hale old age.

9. "Give your soul up to faith. Believe in God, in immortality, in human brotherhood, in the sure triumph of everthing pure and good.

10. "Habituate yourself to prayer. Let it be the pulse of your whole life; so natural to you that your spirit turns to the Star of Bethlehem as steadily as turns the needle to the polar star."

BLACKSTONE, Mass.

"No Time."

[BY MRS. MARY B. WINGATE.]

IF we ask a friend if she has heard a lecture, read a new book or poem, or attended some helpful gathering, we are met with these words: "I'd be pleased to enjoy such things, but I've no time." Is this excuse real or imaginary? That ladies, especially mothers of young children, have many cares and burdens I know too well; and because their duties are often so wearisome and exhaustive I earnestly protest against their working in a treadmill all the time. Such absolutely need a trip into higher regions occasionally, and if no relaxation is given a fearful penalty must be paid by and by.

Some may be giving time absolutely needed for moral and mental improvement to fancy work. It is right to make home beautiful, but that the soul be made beautiful is far more important. Much time is spent in adorning our little ones. Youth and beauty do not need outward adornment. Simplicity is far better taste. While their minds need the tenderest, most watchful care, let much of the fine starching and ironing go. Seeds of good and evil germinate much faster than we are apt to think.

In order to save time let the work be simplified as much as possible. Plan to save steps. Try for a single day how best to perform all needful duties, yet find time for rest and out-door air, which helps us so much when over-wearied. Teach the children to wait on themselves and on you. Boys should be taught as well as girls to be orderly, to care for their playthings, their tools, and their rooms. It requires time and patience, but it can be done, and will well pay for the trouble.

Let the food be simple, healthful, and well prepared. Give the children plenty of milk, cream, eggs, and good bread and fruit. Yet never ask in your homes, "What will people say?" but "What is best?"

Introduce all labor-saving improvements into your homes as soon as possible. Have a dumb waiter to save trips to the cellar, even if you have to go without a new dress or a bonnet to procure it. Have method for work, and if help is needed have it. It costs less than a broken constitution. Take time to grow young. Forget cares occasionally, and compare your own favored lot with that of the women of foreign lands. Remembering what the Gospel has done for us, let us rejoice that we are not treated as a slave or beast of burden, and then do what we can to help forward "Woman's Work for Woman."

CORINTH, Me.

MME. KUKI, the wife of the Japanese minister, is said to be the most expert needle-woman in Washington, and embroiders with the skill of her nation.

THE MOTHER'S MAGAZINE.—A copy of this established magazine is on our table. With the present volume it entered its fifty-fourth year, and it well deserves the opinion that it is one of the best monthlies for the family circle. Some of our mothers may have taken this magazine and have recommended it to their daughters. It aims to bring to bear upon the family circle such moral influences as cannot fail to beget a purer and nobler home life, and a consequent increase of domestic happiness. It is a little larger in size than the HELPER; contains thirty-two pages, and the price is \$1.50 a year. Specimen copy, 15 cents. By special arrangement with the publisher we can send the HELPER and this magazine for \$1.50. In writing to the *Mother's Magazine*, address Box 3157, New York, City. E. T. Farr, Editor.

Correction — Suggestion.

DEAR MRS. BREWSTER: I learn from the Secretary of the Vermont Yearly Meeting that there is an error in the report for which, no doubt, I am responsible. Stanstead Quarterly Meeting is credited with \$65.50, which should be \$40.50, and Enosburg Quarterly Meeting should be credited with \$20.00.

There is also an error in the report of the St. Joseph Valley Yearly Meeting. The Calhoun and North Branch Quarterly Meeting should be credited with \$61.05, instead of \$45.36.

It is sometimes asked, "How shall the collections at Yearly Meetings be reported?" It should be reported by the Yearly Meeting Secretary as so much collected at the Yearly Meeting. The money thus collected may be appropriated to the Incidental Fund, or to any other work of the society for which it is asked.

It is earnestly hoped that the Quarterly Meeting and Yearly Meeting Secretaries will make their reports this year according to the form that has been adopted in the Annual Report, which is put before them in the *HELPER*. Let us endeavor to have full and correct reports. In order to do this, the secretaries of Auxiliaries, at the Quarterly Meeting preceding the Yearly Meeting must not fail to make reports to the Quarterly Meeting Secretaries of all that has been done in their respective societies during the past year. The items of most importance in these reports are the number of members in Auxiliaries and Children's Bands, and the amount of money collected.

V. G. RAMSEY, *Home Secretary*.

Quilting Box

A MICHIGAN woman asks if it is necessary to organize Quilting Army companies or to do the work through the Auxiliaries?

The answer would naturally be that an Auxiliary-already existing could do the the work quite as effectually as to form another organization. It could appoint committees and empower them to care for this special method of raising money, all the members giving sympathy and aid as far as convenient or possible.

Please Note.

ANY subscriber who failed to receive her copy for January or February will be cordially served by sending a postal card.

Any person having the volume or any number of the *HELPER* for the year 1878 or 1879, will confer a favor by sending the same to this office. Postage will be returned to the sender.

A few copies of the volumes for 1879-80-81-82 are bound and for sale for fifty cents each and the postage five cents.

Words from Home Workers.

MAINE.

THE missionary societies of the Main Street Church, Lewiston, are all in good working order. The Woman's Auxiliary hold their regular monthly meetings, which are opened each time with a responsive Bible reading conducted by the President, Mrs. B. F. Hayes. The Vina Coomb's Band is a very interesting organization, conducted by the young people, who take a lively interest in all its meetings. Quite a number of the students of Bates College are active members, the president and some of the officers being from their number.

I was pleased to note at a late meeting, what good attention was paid, even by the youngest present, to the exercises of the hour, when the topic was "Mormonism," a somewhat dry theme some might imagine for young people. The "Seed Sowers,"—a children's society, officered by their own members, yet under the pleasant management of Miss Lizzie A. Hayes—are also doing good service in the mission cause.

BTE

H.

Mrs. Palmer writes from Boothbay: Let me thank you sincerely for continuing the *HELPER* to us. I prize it more and more. Let me ask what of the Quilting Army? I have a class of boys and girls in our Sabbath School from thirteen to sixteen years of age. We did not join the army, but they met with me and sewed afternoons to make a puff. Then several solicited names at ten cents each to be written on it. After all bills were paid, we had seven dollars to send to Miss Ida Phillips, and the puff was sent to Bates Theological School. We all enjoyed it so much. We have no Woman's Auxiliary in our Quarterly Meeting.

NEW HAMPSHIRE.

The Woman's Mission Society of the Rockingham Q. M., held a public meeting at South Berwick, Me., January 20th.

After reading of Scriptures by Mrs. J. C. Osgood, prayer was offered by the Rev. J. C. Osgood, and the report of the previous session was read. Mrs. Hills, of Dover, then favored us with earnest, well merited remarks in behalf of our *HELPER*. The Rev. I. D. Stewart called the attention of the audience to *Reminiscences* and paid a high tribute of praise to the excellence of this history of our India mission. Mrs. Mosher, whom all were glad to welcome from her long absence abroad, spoke concerning children's work, and from her knowledge of how children are taught in other lands impressed upon our minds forcibly the need of greater efforts among our children at home. Miss DeMeritte also briefly spoke, emphasizing the importance and need of greater activity in this work. The Rev. J. N. Rich offered the closing prayer. It was an hour of deep interest and we trust, profit to all present.

Mrs. F. L. PECKHAM.

Mrs. Chamberlain, of Dover, reports loyalty to the Quilting Army in that the Auxiliary Committee with the Washington Street Church have furnished three quilts, and that the money has been appropriated to the legitimate work of the society.

RHODE ISLAND.

The Rhode Island Woman's Missionary Society held its Quarterly Meeting, February 3, with the Park Street Church, Providence. In the absence of the president, the resident vice-president, Miss Waterman, very ably presided. After prayer by the Rev. Mr. Farr, the opening exercises were rendered additionally interesting by reading of promises previously selected from the Scriptures. After the report of the corresponding secretary, Miss Evans, Mrs. Brewster gave an interesting resumé of the recent meeting of the Woman's Board of Foreign Missions (Congregational), held in Providence recently. She prefaced her account with a condensed history of the Board, from its inception and organization, to the present time. A paper by Miss Bisbee was read entitled "Who reformed the Mission Circle?" It was agreed that its humorous style veiled some practical hints. The audience appreciated the paper of Mrs. Tourtellot on Zenanas.

An especial inspiration was given by the presence and address of Dr. Phillips, who brought to the women of Rhode Island the greetings of his sister, Miss Hattie Phillips, to whose support they are pledged. He paid noble tribute to "Woman's Work for Woman," and stated that a great obstacle to the success of the missionary's work, is the ignorance and superstition of the mothers of India, rendering it exceedingly difficult for lasting impressions to be made upon them. He urged the necessity of more prayer for the success of mission work. After a few questions were answered by Dr. Phillips the benediction was pronounced by the pastor, the Rev. Mr. Ward. It was a good session.

MRS. S. C. BLAKE.

PENNSYLVANIA.

A very pleasant and profitable session was held by the Woman's Missionary Society in connection with the Washington Q. M., at Waterford, February 6. The president, Mrs. McLatchey, conducted the exercises in her usual happy manner. A well selected programme consisting of recitations, select reading, and an essay by Mrs. McLellan was presented; "Missionary Pennies" was recited by Grace Klemmer, while taking a collection; music furnished by the choir; remarks by Rev. Mr. Kettle and others.

MRS. C. J. KLEMMER.

INDIANA.

The Woman's Missionary Society of the Lagrange Q. M. feel somewhat encouraged at the signs of progress which are manifested from time to time. The report of the secretary at our recent Quarterly Meeting held with Wawaka Church showed an increase

in membership of six during the quarter, with two new subscribers to the *HELPER*. We were also cheered with the fact that most of the members were paying their dues promptly, which we deem a matter of no small significance.

The announcement that President Dunn, of Hillsdale College, was to be with us, brought a large audience to our public meeting on Saturday evening. A short programme was presented by the ladies, followed by an address, — we use no adjectives as his name will best signify its character — by Dr. Dunn. And as we listened we thought no one could hear his soul-stirring arguments, and fail to be inspired with missionary enthusiasm. We are praying that God's children may realize more and more that they are not their own, and that the wealth of earth should be used to spread the Master's kingdom. Collection, \$4.42.

Mrs. E. O. DICKINSON, *Secretary*.

MICHIGAN.

The Woman's Missionary Society of the Hillsdale Q. M., met January 9, at Dover. Owing to unfavorable weather the delegation from the auxiliaries was not as large as it otherwise would have been. The programme for our public meeting, however, was not materially affected, as some who could not be present sent their exercises prepared upon subjects assigned them, thus manifesting a worthy interest in the work.

A letter from Dr. Nellie Phillips added much to the interest of the meeting. Bro. Manning gave us some interesting facts in connection with his work in the South.

Thinking it might increase the interest, we decided to devote a part of our home missionary money to some special object. Last quarter we sent \$25.00 together with a box of bedding to Storer College for the furnishing of a room. This quarter we propose to send \$25.00 to the Netawaka Church in Kansas.

Our committee on juvenile work is in earnest, and we trust it will continue to agitate the subject, until we have a strong working force among the children. A children's band under the direction of each auxiliary could be made a mighty power for good.

Mrs. W. E. DENNETT, *Secretary*.

The January session of the Genesee Quarterly Meeting was held with the Reese Church. Six auxiliaries reported. We feel that the way is looking brighter for mission work, as some more of our churches have said they would organize missionary societies.

The Marathon Auxiliary has started out on its seventh year, and has no discouraging word to bring, though for two years the church has had no preaching, no Sabbath School, and no prayer meetings. A few faithful ones have kept the spark alive.

Mrs. E. N. WHEELER, *Secretary*.

The Editor asks why not some of these good sisters organize a Sabbath School and hold prayer meetings regularly?

Children's Niche.

The Open Door.



MITHIN a town of Holland once
 A widow dwelt, 'tis said,
 So poor, alas! her children
 asked
 One night in vain for bread.
 But this poor woman loved the
 Lord,
 And knew that He was good;
 So, with her little ones around,
 She prayed to Him for food.

When prayer was done her eldest child
 A boy of eight years old,
 Said, softly, "in the holy book
 Dear mother we are told
 How God, with food by ravens brought
 Supplied His prophet's need."
 "Yes," answered she, "but that, my son,
 Was long ago indeed."

But, mother, God may do again
 What He has done before;
 And so, to let the birds fly in
 I will uncloset the door.
 Then little Dirk in simple faith
 Threw ope the door full wide,
 So that the radiance of their lamp
 Fell on the path outside.

Ere long the burgomaster passed,
 And, noticing the light,
 Paused to inquire why the door
 Was open so at night.
 "My little Dirk has done it, sir,"
 The widow, smiling, said,
 "That ravens might fly in to bring
 My hungry children bread."

"Indeed" the burgomaster cried
 "Then here's a raven, lad;
 Come to my home and you shall see
 Where bread may soon be had."
 Along the street to his own home
 He quickly led the boy,
 And sent him back with food that filled
 His humble home with joy.

The supper ended, little Dirk
 Went to the open door,
 Looked up and said, "Many thanks, good
 Lord"
 Then shut it fast once more.
 For though no bird had entered in
 He knew that God on high
 Had harkened to his mother's prayer,
 And sent this full supply.

The Golden Penny.

COLLOQUY FOR MITE-BOX SOCIABLES.

[Several boys standing around a table on which are a number of pennies. They carelessly toss them up and down. GUY speaks, taking up a new one.]

GUY. Did you ever see the United States Mint, Louis? — that great solemn-looking building in Philadelphia, where they make the various metals into money? I suppose there are a great many smart men there, and they have all sorts of machines; but not one of them all can make this copper penny (*tossing one up*) into a brass one. But Brother ——— (*insert the name of pastor here*)

says that little thing which lies back of all we do,—the motive—can change it into anything we wish, lead, iron, or silver, and even gold.

CHARLIE. Well, I'd like to know how!

FRED. Tell us how, Guy. Change this into lead, please.

GUY. Well, perhaps if you ask the boy who gave this penny *why* he gave it, he cannot tell you. Maybe because his mother told him to put it in his mite-box; perhaps because he knew the rest of the boys were going to bring pennies. If we ask him about the heathen, he will stare at us, as much as to say, what does that funny word mean, anyhow? What he hears at the missionary meeting goes in at one ear and out at the other. He cannot even tell you what becomes of the money after he puts it into the mite-box. It would be all the same to him if it went to feed the tiger at Barnum's; so I call *this* penny *lead*.

WILLIE. Well, what is this one?

GUY. I guess this is a tin penny. This penny was put in for fun, just for a little passport to the mite-box sociable. You see ten of them would be a ticket to let him in, and every one of them tin. He never thought of the map of the world, with its little dots of sunshine, and its great patches of black! He didn't think this penny might buy a tract, to teach a little African boy to get a white heart, if he couldn't get a white face.

CHARLIE. What do you call this, Guy?

GUY. This! We'll call this an iron penny. The girl who gave this wanted to spend it for candy. If it had not been for the looks of things, her mite-box would have been empty; but we have very few iron pennies in our collection.

FRED. If any one wants an assortment of missionary coins, he ought to have a brass penny. Is this one (*twirling one in his hand*)?

GUY. I don't believe we have a contributor of brass pennies among the whole of us.

FRED. Well, what do you call a brass penny, anyhow?

GUY. One that is given from a feeling of pride and a desire to attract attention. And here is a silver penny; see how it shines!

CHARLIE. What makes it?

GUY. Pity — Pity for the poor heathen; just such a feeling as made Cousin Belle give all her money the other day to buy a poor little bird some bad boys were tormenting.

CHARLIE. Any more pennies in your collection?

GUY. Yes, one; the queen of coins, the pattern of all, the golden penny.

CHARLIE. What can turn copper into gold?

GUY. I'll not charge you a penny for the secret, although all the old philosophers hunted for it in vain. It is love for Christ; the wishing to do something, even a little thing for him. It is the golden pennies that are the seeds which will sprout into churches full of Christians in the jungles of Africa and the cities of India. It is the golden pennies that weigh heavy. Mother says one way you can tell a golden penny is by its having been earned; another way, it is a regular contribution. You can depend on the boys

and girls who give the golden pennies; they are going to give them as long as they live. And the third way is, that they are given and followed by prayer.

FRED (*shuffling them up together*). Now they are all mixed up. We cannot tell which is the golden, the silver, the brass, the tin, and the lead; but God knows.

CHARLIE. Say, boys, do you suppose that any tin, or lead, or brass *dollars* get into the church collection for missions?

GUY. Why, yes. Uncle Jim—you know he lives in China—says that is the reason the world isn't converted before now. It takes the *gold* pennies and dollars to do that.

CHARLIE. Pity everybody doesn't remember that verse in the Bible, "He which soweth sparingly shall reap also sparingly, and he which soweth bountifully shall reap also bountifully"; and, "The Lord loveth a cheerful giver."—*Heathen Woman's Friend*.

Contributions.

RECEIPTS FROM JANUARY 1 TO FEBRUARY 1, 1886.

MAINE.

Augusta, Auxiliary, for Emeline, \$6.00; general work, \$9.00; towards L. M. Mrs. A. P. Davis.....	15 00
Anson, Q. M.....	2 27
Bromfield, Auxiliary, for support of native teacher.....	12 00
Dover and Foxcroft, Auxiliary, for general work.....	1 15
East New Portland, Auxiliary, on L. M. Mrs. Mary J. Winter.....	2 00
East Livermore, Auxiliary, for F. M.....	8 00
Ellsworth, Auxiliary, for Carrie, with Mrs. Burkholder.....	4 20
Kingfield, Auxiliary, \$1.00 on L. M. Miss Lydia Lord; balance in L. M. Mrs. Mary J. Winter.....	6 33
Kittery Point, Auxiliary.....	10 00
Lewiston, Auxiliary, Main Street Church, \$1.00 for Incidental Fund.....	15 52
New Portland, Auxiliary, in L. M. Mrs. M. J. Winter.....	1 40
Phillips, Auxiliary, teacher with Miss I. Phillips.....	25 00
Portland, Auxiliary, for general work.....	17 00
Presque Isle, Auxiliary, for Jessie, Presque Isle, Children's Band, for Mrs. Lightner's salary.....	5 00
South Gorham, Auxiliary, for F. M.....	9 50
Springvale, Children's Band, for Miss I. Phillips' salary.....	16 32

Topsam, Auxiliary, one-half each	
H. M. and F. M.....	5 00
West Buxton, Auxiliary, for F. M.....	3 00
NEW HAMPSHIRE.	
Acton and Milton Mills, Auxiliary, for F. M., toward L. M. Mrs. M. J. Farnham.....	5 00
Center Sandwich, Young People's Society, for Bible teacher with Miss I. Phillips.....	9 00
Center Sandwich, Auxiliary, on L. M. Mrs. J. W. Scribner.....	7 00
Danville, Auxiliary.....	10 00
Holderness, Church.....	75
Northwood Ridge, Miss Addie O. Lang, for Bible Reader with Mrs. Burkholder.....	12 50
Manchester, "Willing Workers," First F. B. Church, for Mrs. Smith's work.....	2 00
Meredith Village, Auxiliary, for general work.....	6 60
New Hampton, a friend, for girls' school at Jellasure.....	10 00
Pittsfield, Young People's Society, for Patna Bazaar School.....	6 25
VERMONT.	
Stanstead, Q. M., friends in different churches, for Mrs. Smith's support.....	5 00
MASSACHUSETTS.	
Amesbury, Mrs. M. P. Carlton, \$1.00; Mrs. J. M. Lamprey, \$1.00; Mrs. D. Bayley, 50 c.; and Class No. 6, 30 c.....	2 80

Chelsea, Mrs. O. Butler, \$2.00 F. M.; \$1.00 H. M. 3 00
 Salem, M. J. Butler, \$1.00 F. M.; \$1.00 H. M. 2 00

RHODE ISLAND.

Auburn, Church, Miss H. Phillips' support, \$1.25; Miss Franklin's salary, \$1.25. 2 50
 Auburn, "Crystal Band," for Miss H. Phillips' support. 2 50
 Barneyville, Church, Miss H. Phillips' support, \$1.00; Miss Franklin's salary, \$1.00. 2 00
 Carolina, Young People's Society, Miss H. Phillips, \$2.50; Miss Franklin, \$2.50. 5 00
 Greenville, Auxiliary, Miss Hattie Phillips. 10 00
 Providence; "Cheerful Workers," Greenwich Street, Miss H. Phillips, \$3.75; Miss Franklin, \$3.75. 7 50
 Providence, Young People's Society, Roger Williams, Miss H. Phillips, \$8.13; Miss Franklin, \$8.12. 16 25
 Providence, Mrs. M. A. White, \$1.00; Miss L. J. Westcott, \$1.00; for Miss H. Phillips. 2 00
 Warwick Center, Church, Miss H. Phillips, \$2.00; Miss Franklin, \$2.00. 4 00

PENNSYLVANIA.

Cooperstown, S. E. Small, for F. M. 1 00

INDIANA.

Hartford City, Ruth E. Brockett, for F. M. 5 00
 LaGrange Y. M., Mrs. Mary Humphrey, for F. M. 1 00

ILLINOIS.

Prairie City, Auxiliary, for Julia, with Miss Coombs. 6 15

MICHIGAN.

Batavia, Auxiliary, for F. M. 4 75
 Cass and Berrien, collection, \$6.32; moinbership fees, etc., \$3.00. 9 32

Cambridge, Auxiliary, for F. M., 4 68
 Fairfield, Auxiliary, for F. M. 3 00
 Genesee Q. M., Auxiliary, for F. M. 11 20
 Hillsdale, Auxiliary, for F. M. 14 82
 Hillsdale, Q. M., collection 1 43
 Jackson, Auxiliary, for F. M. 6 40
 North Reading, Auxiliary, for F. M. 3 54
 Rome, Auxiliary, for F. M. 3 14

IOWA.

Bryantburgh, Auxiliary, for F. M. 1 22

WISCONSIN.

Burnett, Mission Band, a zenana teacher, one year 25 00

MINNESOTA.

Elk River, Auxiliary, for State work. 7 65
 Hennepin Q. M., for State work. 12 45
 Minneapolis, Auxiliary, First F. B. Church, for State work. 33 90
 Minneapolis, Mrs. H. J. G. Crosswell, \$12.50; Mrs. Polly Robbins, \$12.50, for teacher with Miss Coombs. 25 00
 Sioux Falls, Auxiliary, for State work. 6 00

MISSOURI.

Keytesville, Mrs. M. H. Hunter, for F. M. 15 00

PROVINCE OF QUEBEC.

Stanstead, Auxiliary, for Emily. 15 00

Total. \$515 34

LAURA A. DEMERITTE, *Treas.*

DOVER, N. H.

NOTES.—Mrs. A. C. Russell, of Lowell, Mass., reports that Paige Street Auxiliary has sent to the Rev. M. H. Tarbox, Elk River, Minn., \$38.41. Money credited in October receipts to Connecticut and Western Rhode Island Auxiliary, has been sent, by its direction, to the Treasurer of F. M. Soc.—amount, \$25.00.

OHIO ASSOCIATION.

Receipts for January.

Second Rutland Auxiliary, F. M., \$1.00; H. M., 30c.; Ed. Soc., 30c. \$1 50
 Birthday Offerings for Nellie Phillips' Industrial, from Mrs. Bradfield and Miss Chase, F. M. 74
 Athens Q. M., F. M., \$1.12; H. M., \$1.12; Ed. Soc., 56c. 2 80
 Pageville, O. Church, F. M., 68c.; H. M., 68c.; Ed. Soc., 33c. 1 69

Cleveland Auxiliary, F. M., 78c.; H. M., 78c.; Ed. Soc., 39c. \$1 95

Total, F. M., \$4.32; H. M., \$2.78; Ed. Soc., \$1.58. \$8 68

Mrs. H. J. COX,
Treas.

CLEVELAND, O., Jan. 27, 1886.

